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THE BUCKSPORT SEMINARY:
Duty of Preachers and People.

BY REV. C. H. BESSE.

Every relation of life is suggestive of duty. From the earliest dawn of consciousness to the close of life, are we brought more and more into the realm of obligation. However humble we may be, as compared with our fellows, we are yet, each of us, born in the midst of so many demands that the sooner we bid good-bye to ease and selfishness and folly, the better for our being. Life is altogether too serious, our relations are altogether too multiplied, and our duties are altogether too imperative, to admit of thoughtlessness or self-indulgence and sloth. "Awake, thou that sleepest!" is the cry that ought to ring in the ears of all the race. That we, as a Conference and Church have duties with reference to the East Maine Conference Seminary, is quite too obvious to need an argument. We are, unless our religion is a myth, the heaven-ordained leaders of human society; and hence we should have our schools; and having, we should sustain them. Let us notice, then, some of the duties which we, the ministers and people of the East Maine Conference, owe our Seminary at Bucksport.

1. We owe it money. Sensitive as many men and ministers may be to the cry for money, it is nevertheless, one of the most serious cries of life. Without it, everywhere barbarism. Much as we might like to be silent on this topic, it is yet a truth that we can no more run our school without money than we can our families. Money is its first, most vital and all-comprehensive want. Our expenditures are annually greater than our receipts; and the sooner we awake to the fact, and find a remedy, the better. For business houses to conduct their affairs in this way, is only finally to wind up in bankruptcy; and such will be our fate unless right soon we cease our folly. That we are under the necessity of continuing this wretched policy, we do not for a moment believe. A remedy is at hand somewhere, if we only set ourselves at work at once to find it. The subject should be brought before every charge in the Conference at least once a year, and a collection taken. The preacher should inform himself with regard to the school, and earnestly present its claims, and should himself be a generous contributor. We ought to average at least \$400 from the preachers, and as much more from the charges annually, for the support of this school. This done, and our present leakage would be stopped and the way paved for a future increased endowment. But with our present inaction and silence, nobody knows or thinks of the school; and, as a consequence, it goes unremembered in all benefactions and legacies. We are simply starving the school to death with a cold-blooded neglect. It is a child of our own that we do not care to support. To reduce present expenses, would be no solution of the problem. We are already running the school too cheaply; and to retrench still further would but give it a sickly existence, not half so desirable as a respectable death.

2. We owe the school books. Had we all the money we need, possibly we would not need to specify any duty in this direction. But in the present condition of our finances, this is a serious want. That books are sadly needed, a visit to our library would convince the most skeptical. Books we have, heaps of them, but what are they? Agricultural, patent office, and congressional reports largely. Well-bound, excellent books, and useful now and then, they may be; but who wants to take that kind of literary pabulum constantly? A good library, which shall be a valuable aid to the students in the prosecution of their work, and give them a broader culture than can come from their text-books alone, is one of the pressing needs of the hour. And such a library can be furnished without serious difficulty or distress anywhere. Let every preacher annually contribute a volume, and secure one or more from his charge, and the work is well and easily accomplished.

3. We owe this institution students. This is one of its greatest wants, and one of our greatest duties in connection therewith. A school means scholars; and it is the obvious duty of our ministers and laymen to furnish them. Many of us, no doubt, are hindered by a want of means, but possibly many more are hindered by a want of inclination, or even a less worthy motive. We fail, for some reason or other, to kindle in the minds of our children a thirst for

knowledge, or a love for study, and so they are content with the little they can get at our common schools. But this is not all. Many of us who do send our children away for an education, do not send them to Bucksport. We know so little of the school that we think there is nothing there to know, and so our boys and girls graduate at other institutions. The writer is informed that even a member of the board of trustees is to-day educating his children in a neighboring school; and an acquaintance with the students now in attendance reveals the fact that at least two-thirds of the patronage of our school comes from outside the Methodist Church. Some of this is, undoubtedly, unavoidable; and yet, making all due allowance, the painful fact remains that either East Maine Methodists are neglecting the proper education of their children, or the institution in which, before all others, they ought to receive it. Here, where the social and moral influences are most excellent, and where the lips of science kiss the hand of religious truth and a free salvation, we hesitate, or fail to trust our children.

4. We owe our seminary at least an occasional visit. No man would think of starting an enterprise of any importance, and then give it no subsequent attention. Such a course would be good neither for the enterprise nor for anyone connected therewith. With equally good sense should we act with regard to our school. Having started it, we should look after it constantly. It will not thrive unless we do. With the best facilities and faculty we can possibly secure, it can never be what it ought to be without the interested oversight and watch-care of the power that created and sustains. And to put, as we have now, a self-sacrificing faculty into the school, and compel them to manage everything, as they must, with the most rigid economy, and then never, or rarely, go near them, is a most suicidal as well as cold-blooded and heartless procedure. We cannot keep them there long without a change of conduct. To expect it is the expectation of folly. There is a warmer climate for them elsewhere, and find it will as sure as law is law, unless by visit or letter, or in some such way, we manifest greater sympathy and appreciation for the excellent and self-denying work they are doing. With unmistakable certainty we are freezing them out. During the present management there has not been more than one or two of the Conference visitors near the school at any time, not more than one or two of the trustees outside of the prudential committee, and not more than two members of the Conference outside of all these; not ten of the ministerial brethren, all told—to say nothing of the laity. The two leading members of the faculty, at least, have been offered very lucrative and flattering situations elsewhere; and yet here we let them toil on at meagre salaries without the poor remuneration of our thanks, or the encouragement and inspiration of our occasional presence and appreciation. Greatly unlike the most of us must they be, if they endure such coldness long. Perhaps never in its history was the school better manned than now in all its departments; and possibly it only needs the hearty and manifest co-operation of the Conference to make it a thing of power and unwonted prosperity. It is to be hoped that we shall awake sufficiently early to save ourselves the shame and embarrassment of a lost opportunity.

5. We owe the school a greater notoriety; in other words, greater public notice and commendation. It is a public institution, for the public good, and dependent upon the public patronage. Self-evident, therefore, is the truth that it must constantly seek and secure the public attention. How can it be to the public, or the public to it, what is desired and needed, unless its work and merits be constantly before the public eye? As well might a man try to do what it is to that church more particularly refers.

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this as generally and frequently as we might, we should greatly help the school, both by increasing our own and the public interest in its welfare, and cheering the hearts of its hard-worked and self-sacrificing faculty. But as a matter of fact, such things are seldom done. But few of our papers know much of anything about the school, and their columns are only rarely graced with an item concerning it. Even our church papers give it almost an unbroken silence; and the Year Book for 1882 does not appear even to know of its existence. Such neglect on the part of the brethren of the Conference, and especially on the part of our accredited itemizers and high officials, is, to say the least, a serious and inexcusable mistake.

In conclusion, if we have reasoned correctly, our work is plain. It is to inaugurate some movement whereby we may increase rather than diminish our endowment, to secure additional volumes for our library, to be on the alert to swell the number of our students, to spend at least one day per year in attendance upon the work of the school, and to gather and publish every possible item of interest with regard to its work and merits. These things faithfully done, would lift our school into a career of sunshine and prosperity such as, heretofore, possibly, it has never known. "If ye know these things, happy are ye if ye do them."

"NONE TO HOLLER."

BY REV. JOHN W. HAMILTON.

Rev. Dr. Bartol relates that he stumbled on a newsboy one morning, who had his papers under his arm as usual, but was saying nothing. "What, my boy?" said the Doctor, "no news this morning?" "Oh, yes, plenty," replied the lad. "Well, then," continued the Doctor, "why don't we hear from you?" "Oh," said the boy, "I've none to holler."

The reports in the Boston daily papers, of the address of Rev. George C. Miln, can scarcely be said to reveal an equal modesty, while they certainly do make it appear that there may be some things of quite as much importance as that "a man should be honest in his thinking," as Rev. Mr. Savage is made to say in his introduction of the gentleman. "Turning to the condition of the Church in the present," the dailies say, "Mr. Miln told of the decadence of the church." Now that is a bad thing for a man to tell of, even if he may "have abandoned pettitional prayer;" and yet, come to think of it, "agnostic" not being in most of our dictionaries, may mean something different from what we had understood by it.

In 1775 there was one evangelical church organization for 1,376 inhabitants; in 1870, one for 612 inhabitants. The ministers were, in 1775, one for 1,811 inhabitants; in 1880, one for 717 inhabitants. In 1800 there was one evangelical communicant in 14.50 inhabitants in the whole country; in 1880, there was one in 5 inhabitants. While the population since 1800 has increased 94.6 fold, the communicants of the evangelical churches have increased 27.58 fold, or almost three times as fast relatively. Take the period in which

Liberal theology has made its boldest announcements, and done most of its preaching—the period since 1850; while the population increased 116 per cent., the communicants of these churches increased 185 per cent., or a half faster relatively than the population. The total increase of the communicants from 1850 to 1880 was 6,535,985, or more than twice as large as the increase in the fifty years from 1800 to 1850. We are charitable enough to believe that Mr. Miln has not been much acquainted with more than one church, and that it is to that church he more particularly refers.

But in proof of his statement, he is again made to say: "With a few notable exceptions the churches of Chicago are not half filled at the Sunday services. Take the country through, it is the same." If that were true, what would it prove? A full church merely does not prove pentecostal prosperity, or, for that matter, any other kind of prosperity. Take, for example, the church (Parker Memorial) which Mr. Miln said so full Sunday evening; you can fill a church edifice, and keep it full, with oxyhydrogen-gas lights, if you only change the pictures often enough, and have no admission. There may be more money, intelligence, piety—in a word, prosperity—in a church which averages a third full, than in a church full—as full churches are mostly now—though it may be as large as good Bible believers imagine Noah's ark to have been. Now, what are the facts? Reliable evangelical churches usually have from three to ten or twelve services every week. Who supposes that all the worshippers connected with any one of these churches ever attend, or could attend, at one and the same time, a single service, held in the church buildings? And this they must do for the argument to have any weight. Take the Centenary Church, Chicago, for an instance: In 1880, it had a membership of eight hundred and four persons. Place them all in the church at once, and you have a very fair "full house." But they are the *members* only. Gather the population they represent, all of whom at some time are found regularly in the services, and, at the lowest possible estimate of three persons to a member, you could not get the crowd into the house. "Take the country through, it is the same." The church sittings in this country will not

accommodate at any one time the church attendants. By way of helping along this kind of decline, the Methodist Church alone has been building new churches at the rate of one a day for a number of years. As a little matter of news, our "new prophet" may come all the way to Boston to learn that the denomination of which the Centenary Church is representative, had a membership in 1870, in the city of Chicago, of 3,051, and by reason of its "half-filled" churches in 1880, it had 5,336; and this notwithstanding all deaths and removals. Very probably this is true and more than true of other "half-filled" churches in that city, in the face of the fact that several of the most popular ministers in the city have deserted their flocks, and turned their attention to tearing down instead of building up.

"Another cause of the decline," Mr. Miln is reported as saying, is the smaller number of men entering the Christian ministry. He cited the beginning

years of three colleges, and compares the last ten years with them to show their decline in the number of men they send into the ministry. Does he not know that the president of the first college he names has lamented annually, in his published reports, that the one department of his university for which they can find no great number of students is the School of Divinity? Our charity again may presume it was a particular church, with its schools of divinity, to which he refers. In 1830 that church had one school which had seventy-eight students, but in 1875 it had grown to two schools and had only thirty-nine students in both of them. If it were to increase the number of its schools once or twice more, the statistics would help Mr. Miln grandly. The facts again: In 1830 the evangelical churches had just 17 theological schools and 631 students; in 1878 they had 103 schools and 3,297 students. In 1830 the Protestant theological students were one for 18,146 inhabitants; in 1874 one for 9,500. The Boston Journal states, in an editorial not long since, that in 1853 at Harvard, only one man in ten was a professor of religion; the proportion now was one to five; at Yale it was two to five; but at Amherst, Williams, Wesleyan, Middlebury, Iowa, and Berea, four out of every five of the students were Christians.

The pessimistic struggle, if it is to go on, it seems, is not to be a battle with facts and figures—positive forces—but a kind of *mélée* with hope of triumph for him who may yell the loudest. If we have all been in the dark hitherto as to the future and result of the struggle, we need no longer be. *Lux orientis ab occidente*. It is narrated that recently, in the mountains of Nevada, a legal youth had come to his first jury trial. His father was a judge in one of the county courts, and he much desired to have him present when he addressed the jury. To gratify him, the father came to hear him speak. At the conclusion of the trial, the young man asked his father what he thought of his speech, and the father replied, "Robert, your rhetoric was fine, your logic was fair, but what made you say the Susquehanna river was in Vermont, and the Alleghany mountains were in Maine?" "Why, father," said the young barrister, "ain't they?" "No, Robert, I am sorry to say they ain't." It was difficult, however, to have the young man see that his speech had reflected less against the location of both the river and the mountains than his own intelligence on the subject.

"If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

ORANGE LANDS AND CULTURE IN FLORIDA.

BY REV. J. H. OWENS.

A large interest is involved under this heading, and only the briefest possible outline can be given in the compass of an ordinary newspaper article. The proportion of land in Florida suitable for fruit-growing is not extensive. One thing is essential—that the land be high enough to prevent the roots from standing in water. This alone will exclude the greater part of the land, as much of it is on a low, flat, marshy land. There is plenty of land for sale, but when it comes to quality and conditions necessary to success in raising fruit, it is not easy to secure what you want. The land may be classed under two general heads—pine and hammock—with considerable variety in each. Orange pine lands are more or less rolling, with a heavy growth of pine trees, interspersed with scrub oak, or "black jack," as it is called here, with a yellow or grayish sub-soil. The yellow pine is the most valuable, and the black jack is the least valuable. 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The Sunday School.

FIRST QUARTERLY REVIEW.

Sunday, March 20.

BY REV. W. O. HOLWAY, U. S. N.

I. Preliminary.

The Lessons for the past quarter were taken from the first five chapters of St. Mark's Gospel. Mark was not one of the Twelve, but is supposed to have derived his knowledge from Peter, whose convert and traveling companion he was. His Gospel was written in Greek, either at Rome or Alexandria, some time between A. D. 63 and A. D. 70.

II. Lesson Analysis.

In Lesson I (Mark 1: 1-13), the Evangelist begins his Gospel with the preaching of the Baptist. The prophets had foretold "herald" whose voice should be heard "crying in the wilderness," bidding men "prepare the way of the Lord" and "straighten the paths." This prediction was fulfilled by John, whose preaching drew to him in the wilderness of Judea the population of the whole province, and whose appeals so wrought upon the people of all classes, that they were "baptized of him in the Jordan, confessing their sins." His mantle of camel's hair and leathern girdle, and coarse fare of "locusts and wild honey" recalled the prophet, the Elijah who was to come, but John did not call attention to himself; he proclaimed the coming of a mightier One, whose sandals he felt unworthy to unloose, and whose baptism should be, not with water, but with the Holy Ghost. And this "mightier One" came, in the humble guise of a Galilean peasant, and was baptized by John. Coming up from the water, His superhuman rank was attested by the visible descent of the Spirit upon Him, and a voice from heaven: "Thou art My beloved Son; in Thee I am well pleased."

From His baptism He was driven by the Spirit into the wilderness, and was "with the wild beasts," and "for forty days tempted by Satan." Passing through this ordeal victoriously, angels ministered to Him.

In Lesson II (chap. 1: 11-28) was "Jesus in Galilee." The principal points were: The call of Peter and Andrew, James and John, from their nets and fish and earthly all, on the shore of the Sea of Galilee; the return to Capernaum, where Jesus enjoyed the hospitalities of Peter at his home; and the visit to the synagogue on the next day, the Sabbath, where Jesus, by invitation, preached the Gospel of the Kingdom of God, and was interrupted by the shrieks of a writhing demoniac, who in a lucid moment had strayed into the house of worship. The evil spirit within the man discerned the true personality of Jesus, and was alarmed. So completely did he control his victim, that it seemed to the spectators that it was the man himself who with wild gestures and glaring eyes demanded, "What have we to do with Thee, thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God." At Jesus' word the demon came out of the man, tearing and convulsing his victim in a final act of rage and hate, and the synagogue services ended in confusion, the people being amazed at this new and unexampled power shown by Jesus.

In Lesson III (chap. 1: 20-45) our Lord's "Power over Evil Spirits," as illustrated by the healing of the fierce demoniac of Gerasa. We learned about the haunts and character of the man, his strength, self-accrimation, wanderings and cries; his furious rush at Jesus and His disciples upon their landing; his act of homage; the expositation of the demon adjuring Christ to torment him not; his confession of his name—"Legion, for we are many;" the prayer of the spirits that they might enter a herd of swine feeding near and the granting of permission; the madness and drowning of the swine; the flight of the keepers to the neighboring town, with the strange story; the pouring out of the inhabitants to the scene of the "strange sight;" their prayer to Jesus to leave their coasts, which was granted; the prayer of the healed demoniac that he might accompany his Deliverer, which was refused; and the duty laid upon him to "Go home to his friends, and tell them what great things the Lord had done for him."

In Lesson IV (chap. 1: 45-21) we studied the topic of "The Parable of the Sower," which was the topic of Lesson VIII (chap. 4: 1-20). Partly because of the animosity of the Pharisees, partly with a view to conceal, reveal, and perpetuate the truths concerning His kingdom, and stimulate inquiry, Jesus resorted to the parabolic method of instruction. From His floating pulpit on the margin of the Sea, He depicted a sower going forth to sow, some of whose seed would chance to fall on the wayside and become the prey of the birds; and some would fall on rocky, shallow soil, and sprout quickly, but being without root, would soon wither under the scorching rays of the sun; and some would fall among thorns, whose more vigorous growth would soon choke the seed; and other would fall on good ground and yield an abundant harvest.

In Lesson V, "The Growth of the Kingdom," (chap. 4: 21-34), our Lord accepted an invitation to a feast given by him, which was numerously attended by "publicans and sinners." The Pharisees were scandalized, but, in reply to their censures, Jesus said: "They that are whole have no need of a physician, but they that are sick; I came not to call the righteous, but sinners to repentance."

In Lesson VI, "The Pharisees Answered" (chaps. 2: 18-28; 3: 1-5), the complaint of the Pharisees and of John's disciples that Jesus and His disciples did not fast as they did, was met by the reminders that the children of the bride-chamber could not mourn while the bridegroom was with them; and that old garments must not be patched with new cloth, and old bottles not be filled with new wine. They followed two cases of "Sabbath desecration:" the first, when the disciples plucked the ears of corn on the Sabbath to stay their hunger, and were defended by their Lord from the angry charges of the Pharisees by an appeal to David's case, who went into the sanctuary on the Sabbath and ate the "shew bread," and by the reminder that "the Sabbath was made for man," and the startling assertion that "Son of Man was Lord also of the Sabbath;" the second, when, in the synagogue, Jesus claimed that it was lawful to do good on the Sabbath, and healed the man that had the withered hand, thus showing that works of mercy, as well as those of necessity, were allowable on the Sabbath day.

In Lesson VII, "The Parable of the Sower" was the topic of Lesson VI (chap. 3: 6-19). The principal points were: The anger of the Pharisees at their failure to entrap Jesus into some overt act of Sabbath desecration, for which they could legally arrest Him; their conspiracy with the Herodians to put Him to death; the consequent retirement of our Lord and His disciples from Capernaum to the shores of the Sea of Galilee; the vast crowds that followed Him, not merely from the province where He had been teaching, but also from Judea, and Jerusalem, and southern Idumea, and Perea, and the cities of Tyre and Sidon. Here He healed many of their plagues, and cast out many unclean spirits, whose involuntary confession He sternly hushed. The lesson next took up the formal selection of the twelve apostles, after a night spent by our Lord in prayer on the mountain top, and just before the delivery of the Sermon on the Mount. Simon and Andrew, James and John had been previously called; Philip and Nathanael had been recently summoned from his tax-booth to personal fellowship with the Master. Of the remaining little more is known than their names—Thomas the Doubter, and Judas the betrayer, perhaps, excepted.

In Lesson VIII (chap. 3: 20-35) we studied the topic of "The Parable of the Tares" (chap. 4: 20-35). We learned about the throns that filled the house where Jesus was staying, so dense and intrusive that "they could not as much as eat bread;" the reports that reached His kinsfolk at Nazareth, and the conclusion to which they came, that He was "beside himself," and that they ought to interfere. We learned, too, of the malicious comments of the scribes when Jesus cured a man blind, dumb, and possessed: "He hath Beelzebub," and "by the prince of the devils casteth He out devils;" of our Lord's arraignment of them, with the searching question, "How can Satan cast out Satan?" of His reasoning from a divided kingdom, or house, that Satan cannot stand, "but hath an end;" if he rise up against himself; His hint that the "strong man" must first be bound before His premises can be invaded and his goods spoiled; His solemn warning, that whereas all sins and blasphemies are pardonable on repentance, the blasphemy against the Holy Ghost "hath never forgiveness." At this point in His discourse our Lord was informed that His mother and kinsfolk waited to see Him outside. Making no complaint at this officious and untimely intrusion, He took the interruption to proclaim a new relationship, paramount over all earthly possessions: "Behold My mother and My brethren," said He, pointing to His disciples; "for whosoever shall do the will of God, the same is My brother, and sister, and mother." We learned, too, of their preachment of the scribes when Jesus cured a man blind, dumb, and possessed: "He hath Beelzebub," and "by the prince of the devils casteth He out devils;" of our Lord's arraignment of them, with the searching question, "How can Satan cast out Satan?" of His reasoning from a divided kingdom, or house, that Satan cannot stand, "but hath an end;" if he rise up against himself; His hint that the "strong man" must first be bound before His premises can be invaded and his goods spoiled; His solemn warning, that whereas all sins and blasphemies are pardonable on repentance, the blasphemy against the Holy Ghost "hath never forgiveness." At this point in His discourse our Lord was informed that His mother and kinsfolk waited to see Him outside. Making no complaint at this officious and untimely intrusion, He took the interruption to proclaim a new relationship, paramount over all earthly possessions: "Behold My mother and My brethren," said He, pointing to His disciples; "for whosoever shall do the will of God, the same is My brother, and sister, and mother."

In Lesson IX (chap. 4: 35-41) we studied the topic of "The Parable of the Tares" (chap. 4: 20-35). We learned about the throns that filled the house where Jesus was staying, so dense and intrusive that "they could not as much as eat bread;" the reports that reached His kinsfolk at Nazareth, and the conclusion to which they came, that He was "beside himself," and that they ought to interfere. We learned, too, of the malicious comments of the scribes when Jesus cured a man blind, dumb, and possessed: "He hath Beelzebub," and "by the prince of the devils casteth He out devils;" of our Lord's arraignment of them, with the searching question, "How can Satan cast out Satan?" of His reasoning from a divided kingdom, or house, that Satan cannot stand, "but hath an end;" if he rise up against himself; His hint that the "strong man" must first be bound before His premises can be invaded and his goods spoiled; His solemn warning, that whereas all sins and blasphemies are pardonable on repentance, the blasphemy against the Holy Ghost "hath never forgiveness." At this point in His discourse our Lord was informed that His mother and kinsfolk waited to see Him outside. Making no complaint at this officious and untimely intrusion, He took the interruption to proclaim a new relationship, paramount over all earthly possessions: "Behold My mother and My brethren," said He, pointing to His disciples; "for whosoever shall do the will of God, the same is My brother, and sister, and mother."

In Lesson X (chap. 4: 42-50) we studied the topic of "The Parable of the Tares" (chap. 4: 20-35). We learned about the throns that filled the house where Jesus was staying, so dense and intrusive that "they could not as much as eat bread;" the reports that reached His kinsfolk at Nazareth, and the conclusion to which they came, that He was "beside himself," and that they ought to interfere. We learned, too, of the malicious comments of the scribes when Jesus cured a man blind, dumb, and possessed: "He hath Beelzebub," and "by the prince of the devils casteth He out devils;" of our Lord's arraignment of them, with the searching question, "How can Satan cast out Satan?" of His reasoning from a divided kingdom, or house, that Satan cannot stand, "but hath an end;" if he rise up against himself; His hint that the "strong man" must first be bound before His premises can be invaded and his goods spoiled; His solemn warning, that whereas all sins and blasphemies are pardonable on repentance, the blasphemy against the Holy Ghost "hath never forgiveness." At this point in His discourse our Lord was informed that His mother and kinsfolk waited to see Him outside. Making no complaint at this officious and untimely intrusion, He took the interruption to proclaim a new relationship, paramount over all earthly possessions: "Behold My mother and My brethren," said He, pointing to His disciples; "for whosoever shall do the will of God, the same is My brother, and sister, and mother."

In Lesson XI (chap. 4: 51-53) we studied the topic of "The Parable of the Tares" (chap. 4: 20-35). We learned about the throns that filled the house where Jesus was staying, so dense and intrusive that "they could not as much as eat bread;" the reports that reached His kinsfolk at Nazareth, and the conclusion to which they came, that He was "beside himself," and that they ought to interfere. We learned, too, of the malicious comments of the scribes when Jesus cured a man blind, dumb, and possessed: "He hath Beelzebub," and "by the prince of the devils casteth He out devils;" of our Lord's arraignment of them, with the searching question, "How can Satan cast out Satan?" of His reasoning from a divided kingdom, or house, that Satan cannot stand, "but hath an end;" if he rise up against himself; His hint that the "strong man" must first be bound before His premises can be invaded and his goods spoiled; His solemn warning, that whereas all sins and blasphemies are pardonable on repentance, the blasphemy against the Holy Ghost "hath never forgiveness." At this point in His discourse our Lord was informed that His mother and kinsfolk waited to see Him outside. Making no complaint at this officious and untimely intrusion, He took the interruption to proclaim a new relationship, paramount over all earthly possessions: "Behold My mother and My brethren," said He, pointing to His disciples; "for whosoever shall do the will of God, the same is My brother, and sister, and mother."

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taught His disciples that just as the lamp was lighted, not to be "put under a bushel, or bed, but on a lamp-stand, so the "mysteries" of His kingdom were not to be concealed. The purpose in hiding truth was to reveal it, and the reason for secrecy was future manifestation. Hence they should "take heed" what they hear, for it should be meted to them in the same measure with which they meted to others. Use should be rewarded by increase of trust and capacity, and disuse punished by their loss. The vitality and progress of the principles were next illustrated by the parable of the seed growing secretly—sown by the husbandman, and then growing of itself, "first the blade, then the ear, then the full corn in the ear;" then the harvest. The disciples must learn thence the limits of their agency, and the lesson of patience and confidence in the vitality of the seed. The triumphant extension of the Kingdom from minute beginnings was next taught by the parable of the grain of mustard-seed, which, though the smallest of all seeds, grew to the stature of a tree, and afforded shelter for the birds of heaven.

10. "Christ Stilling the Tempest" was the subject of Lesson X (chap. 4: 35-41). At the nightfall after a laborious day, our Lord, to escape from the multitude, attempted to cross, with His disciples, to the other side of the Sea of Galilee. Seeking the after part of the boat, and using for a pillow the cushion of the steersman's seat, Jesus was soon buried in profound slumber. A tempest of unusual violence struck the lake, and threatened to swamp the boat. In the extremity of their peril and terror, the disciples finally awoke Him, with a sort of petulant complaint at His seeming indifference: "Master, carest Thou not that we perish?" Rising unruled and undismayed, He rebuked the winds and calmed the sea with a word. Then He inquired of His disciples, "Why are ye so fearful? Have ye not yet faith?" But a deeper emotion of fear followed this surprising exhibition of power in their Lord. They "feared exceedingly," and whispered to one another, as they bent to their oars, "Who then is this, that even the winds and the sea obey Him?"

11. In Lesson XI (chap. 5: 1-20), we studied the topic of "The Parable of the Tares" (chap. 4: 20-35). We learned about the throns that filled the house where Jesus was staying, so dense and intrusive that "they could not as much as eat bread;" the reports that reached His kinsfolk at Nazareth, and the conclusion to which they came, that He was "beside himself," and that they ought to interfere. We learned, too, of the malicious comments of the scribes when Jesus cured a man blind, dumb, and possessed: "He hath Beelzebub," and "by the prince of the devils casteth He out devils;" of our Lord's arraignment of them, with the searching question, "How can Satan cast out Satan?" of His reasoning from a divided kingdom, or house, that Satan cannot stand, "but hath an end;" if he rise up against himself; His hint that the "strong man" must first be bound before His premises can be invaded and his goods spoiled; His solemn warning, that whereas all sins and blasphemies are pardonable on repentance, the blasphemy against the Holy Ghost "hath never forgiveness." At this point in His discourse our Lord was informed that His mother and kinsfolk waited to see Him outside. Making no complaint at this officious and untimely intrusion, He took the interruption to proclaim a new relationship, paramount over all earthly possessions: "Behold My mother and My brethren," said He, pointing to His disciples; "for whosoever shall do the will of God, the same is My brother, and sister, and mother."

12. In Lesson XII (chap. 5: 21-30), we studied the topic of "The Parable of the Tares" (chap. 4: 20-35). We learned about the throns that filled the house where Jesus was staying, so dense and intrusive that "they could not as much as eat bread;" the reports that reached His kinsfolk at Nazareth, and the conclusion to which they came, that He was "beside himself," and that they ought to interfere. We learned, too, of the malicious comments of the scribes when Jesus cured a man blind, dumb, and possessed: "He hath Beelzebub," and "by the prince of the devils casteth He out devils;" of our Lord's arraignment of them, with the searching question, "How can Satan cast out Satan?" of His reasoning from a divided kingdom, or house, that Satan cannot stand, "but hath an end;" if he rise up against himself; His hint that the "strong man" must first be bound before His premises can be invaded and his goods spoiled; His solemn warning, that whereas all sins and blasphemies are pardonable on repentance, the blasphemy against the Holy Ghost "hath never forgiveness." At this point in His discourse our Lord was informed that His mother and kinsfolk waited to see Him outside. Making no complaint at this officious and untimely intrusion, He took the interruption to proclaim a new relationship, paramount over all earthly possessions: "Behold My mother and My brethren," said He, pointing to His disciples; "for whosoever shall do the will of God, the same is My brother, and sister, and mother."

13. In Lesson XIII (chap. 5: 31-42), we studied the topic of "The Parable of the Tares" (chap. 4: 20-35). We learned about the throns that filled the house where Jesus was staying, so dense and intrusive that "they could not as much as eat bread;" the reports that reached His kinsfolk at Nazareth, and the conclusion to which they came, that He was "beside himself," and that they ought to interfere. We learned, too, of the malicious comments of the scribes when Jesus cured a man blind, dumb, and possessed: "He hath Beelzebub," and "by the prince of the devils casteth He out devils;" of our Lord's arraignment of them, with the searching question, "How can Satan cast out Satan?" of His reasoning from a divided kingdom, or house, that Satan cannot stand, "but hath an end;" if he rise up against himself; His hint that the "strong man" must first be bound before His premises can be invaded and his goods spoiled; His solemn warning, that whereas all sins and blasphemies are pardonable on repentance, the blasphemy against the Holy Ghost "hath never forgiveness." At this point in His discourse our Lord was informed that His mother and kinsfolk waited to see Him outside. Making no complaint at this officious and untimely intrusion, He took the interruption to proclaim a new relationship, paramount over all earthly possessions: "Behold My mother and My brethren," said He, pointing to His disciples; "for whosoever shall do the will of God, the same is My brother, and sister, and mother."

14. In Lesson XIV (chap. 5: 43-47), we studied the topic of "The Parable of the Tares" (chap. 4: 20-35). We learned about the throns that filled the house where Jesus was staying, so dense and intrusive that "they could not as much as eat bread;" the reports that reached His kinsfolk at Nazareth, and the conclusion to which they came, that He was "beside himself," and that they ought to interfere. We learned, too, of the malicious comments of the scribes when Jesus cured a man blind, dumb, and possessed: "He hath Beelzebub," and "by the prince of the devils casteth He out devils;" of our Lord's arraignment of them, with the searching question, "How can Satan cast out Satan?" of His reasoning from a divided kingdom, or house, that Satan cannot stand, "but hath an end;" if he rise up against himself; His hint that the "strong man" must first be bound before His premises can be invaded and his goods spoiled; His solemn warning, that whereas all sins and blasphemies are pardonable on repentance, the blasphemy against the Holy Ghost "hath never forgiveness." At this point in His discourse our Lord was informed that His mother and kinsfolk waited to see Him outside. Making no complaint at this officious and untimely intrusion, He took the interruption to proclaim a new relationship, paramount over all earthly possessions: "Behold My mother and My brethren," said He, pointing to His disciples; "for whosoever shall do the will of God, the same is My brother, and sister, and mother."

15. In Lesson XV (chap. 5: 48-52), we studied the topic of "The Parable of the Tares" (chap. 4: 20-35). We learned about the throns that filled the house where Jesus was staying, so dense and intrusive that "they could not as much as eat bread;" the reports that reached His kinsfolk at Nazareth, and the conclusion to which they came, that He was "beside himself," and that they ought to interfere. We learned, too, of the malicious comments of the scribes when Jesus cured a man blind, dumb, and possessed: "He hath Beelzebub," and "by the prince of the devils casteth He out devils;" of our Lord's arraignment of them, with the searching question, "How can Satan cast out Satan?" of His reasoning from a divided kingdom, or house, that Satan cannot stand, "but hath an end;" if he rise up against himself; His hint that the "strong man" must first be bound before His premises can be invaded and his goods spoiled; His solemn warning, that whereas all sins and blasphemies are pardonable on repentance, the blasphemy against the Holy Ghost "hath never forgiveness." At this point in His discourse our Lord was informed that His mother and kinsfolk waited to see Him outside. Making no complaint at this officious and untimely intrusion, He took the interruption to proclaim a new relationship, paramount over all earthly possessions: "Behold My mother and My brethren," said He, pointing to His disciples; "for whosoever shall do the will of God, the same is My brother, and sister, and mother."

16. In Lesson XVI (chap. 5: 53-56), we studied the topic of "The Parable of the Tares" (chap. 4: 20-35). We learned about the throns that filled the house where Jesus was staying, so dense and intrusive that "they could not as much as eat bread;" the reports that reached His kinsfolk at Nazareth, and the conclusion to which they came, that He was "beside himself," and that they ought to interfere. We learned, too, of the malicious comments of the scribes when Jesus cured a man blind, dumb, and possessed: "He hath Beelzebub," and "by the prince of the devils casteth He out devils;" of our Lord's arraignment of them, with the searching question, "How can Satan cast out Satan?" of His reasoning from a divided kingdom, or house, that Satan cannot stand, "but hath an end;" if he rise up against himself; His hint that the "strong man" must first be bound before His premises can be invaded and his goods spoiled; His solemn warning, that whereas all sins and blasphemies are pardonable on repentance, the blasphemy against the Holy Ghost "hath never forgiveness." At this point in His discourse our Lord was informed that His mother and kinsfolk waited to see Him outside. Making no complaint at this officious and untimely intrusion, He took the interruption to proclaim a new relationship, paramount over all earthly possessions: "Behold My mother and My brethren," said He, pointing to His disciples; "for whosoever shall do the will of God, the same is My brother, and sister, and mother."

17. In Lesson XVII (chap. 5: 57-61), we studied the topic of "The Parable of the Tares" (chap. 4: 20-35). We learned about the throns that filled the house where Jesus was staying, so dense and intrusive that "they could not as much as eat bread;" the reports that reached His kinsfolk at Nazareth, and the conclusion to which they came, that He was "beside himself," and that they ought to interfere. We learned, too, of the malicious comments of the scribes when Jesus cured a man blind, dumb, and possessed: "He hath Beelzebub," and "by the prince of the devils casteth He out devils;" of our Lord's arraignment of them, with the searching question, "How can Satan cast out Satan?" of His reasoning from a divided kingdom, or house, that Satan cannot stand, "but hath an end;" if he rise up against himself; His hint that the "strong man" must first be bound before His premises can be invaded and his goods spoiled; His solemn warning, that whereas all sins and blasphemies are pardonable on repentance, the blasphemy against the Holy Ghost "hath never forgiveness." At this point in His discourse our Lord was informed that His mother and kinsfolk waited to see Him outside. Making no complaint at this officious and untimely intrusion, He took the interruption to proclaim a new relationship, paramount over all earthly possessions: "Behold My mother and My brethren," said He, pointing to His disciples; "for whosoever shall do the will of God, the same is My brother, and sister, and mother."

18. In Lesson XVIII (chap. 5: 62-65), we studied the topic of "The Parable of the Tares" (chap. 4: 20-35). We learned about the throns that filled the house where Jesus was staying, so dense and intrusive that "they could not as much as eat bread;" the reports that reached His kinsfolk at Nazareth, and the conclusion to which they came, that He was "beside himself," and that they ought to interfere. We learned, too, of the malicious comments of the scribes when Jesus cured a man blind, dumb, and possessed: "He hath Beelzebub," and "by the prince of the devils casteth He out devils;" of our Lord's arraignment of them, with the searching question, "How can Satan cast out Satan?" of His reasoning from a divided kingdom, or house, that Satan cannot stand, "but hath an end;" if he rise up against himself; His hint that the "strong man" must first be bound before His premises can be invaded and his goods spoiled; His solemn warning, that whereas all sins and blasphemies are pardonable on repentance, the blasphemy against the Holy Ghost "hath never forgiveness." At this point in His discourse our Lord was informed that His mother and kinsfolk waited to see Him outside. Making no complaint at this officious and untimely intrusion, He took the interruption to proclaim a new relationship, paramount over all earthly possessions: "Behold My mother and My brethren," said He, pointing to His disciples; "for whosoever shall do the will of God, the same is My brother, and sister, and mother."

19. In Lesson XIX (chap. 5: 66-70),

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ENTERED AT THE POST-OFFICE, BOSTON,
MASS., AS SECOND CLASS MATTER.ZION'S
HERALD.

WEDNESDAY, MARCH 15, 1882.

The true standard of morality for all men everywhere is that law which was given by the lips and finger of God — a law which comprehends all duty towards both God and man.

Many men vainly imagine that they can make themselves fit for heaven; hence they scornfully reject the gift of salvation offered them by Christ, because it is not by themselves, but by grace through faith only, that it will save them. Pascal puts the case of such into a sentence worthy of their serious thought. He says: "To make a man a saint, it must indeed be by grace; and whoever doubts this, does not know what a saint is, or a man."

Honor has well been called the safeguard of dignity and fidelity; but there we do not believe the question has been fairly put before the church, in spite of this menacing array of figures. Too little consideration has been given both to the immense numbers at the South, and on the limits everywhere of our aggressive home movements, of persons unable even to support the current expenses of their churches, and claimants themselves of home missionary aid. Besides, with the exception of the large towns and cities (and these are hardly to be expected), we address and gather into our churches a very different class of persons from those forming the bulk of the membership of our sister denominations. The Congregational Church, the Presbyterian, the Episcopalian, and the Baptist, in the same districts where our churches are situated, gather, as compared with ours, the wealth of the cities and towns, while, with a few that may be accounted rich, we have thus far, and do still, minister to those who live and give upon their daily earnings, and to a large number, also, of the poor, who are able to proffer little but their prayers to aid in the spread of Christ's kingdom. These elements should always enter into any *per capita* exhibition of Christian benevolence among the churches.

Having said this, we also believe, if our people are properly addressed, they will cheerfully give more to the charities of the church than they do. We do not think they are so reluctant to proffer their contributions as the pastors are fearful to ask them. The latter know how much they are giving and sacrificing for current expenses. They are not so much fearful of their own salaries as they are over-sensitive at the sight of the contribution box and an appeal to the faith and piety of their people. We have always noticed that a frank, kind, clear explanation of the well-founded claim of any benevolent appeal would always bring something unexpectedly larger than any estimate formed upon the supposed ability of the congregation. Those give most freely who give the oftentimes, and to not do and must bring? Is not here the greater danger and the worst apostasy? Is not our church drifting towards formality and worldliness? To be a Christian is to be Christ-like. It does not mean self-gratification, but self-sacrifice. It does not stop put on or defend worldliness or frivolity, but claims for itself to be "not of this world." It flings with desire, not for watering places, and silks and diamonds and equipage, or for theatres and balls, but with an unquenchable zeal to arouse the slumbering consciences of men and bring them to Christ. To lie at ease on the bank of a beautiful river, in the shade, is all right in itself, if wife or child is drowning in it before your very eyes, ease or quiet would be unspeakable cowardice and stupendous crime. Would to God, every member of the Methodist Church would hear us just this once for their own soul's sake!

The old truth has not been annulled. The stream of life still flows, and the Judgment day is a reality. Heaven or hell are the awful alternatives of being. Sons and daughters, husbands and wives, friends and neighbors, are "dead in trespasses and sins." We are set to save them. This is one — nay, because of its magnitude the only — business of life. Then ease is cowardice, quiet is brutal indifference, and worldliness a giant vice.

How to reach the masses by the Gospel is a subject which is now claiming much thought, both among ministers and churches. Various opinions are entertained and expressed on the subject; different plans and methods are discussed freely. Doubtless, in all of these methods there is much that is good and may be used to advantage, but, after all, is not the subject narrowed down to this — give the masses the Gospel. Be sure it is the Gospel, and if they will not come to the sanctuary, carry it to them. Be sure that they have it in the demonstration of the Spirit and with power.

There is a vast amount of impiety in these days of mental activity. Some are impious because they are immoral, others because they are proud. The former set their hearts on gross sins and defy the Creator because they know He hates impurity. The latter formulate their impiety into theories which they propagate in a spirit of naughty rebellion against Him who claims their submission to His will. But more unapproachable than either of these forms of impiety, is that recklessness in religious matters which is characteristic of the times, and which is oblivious of all religious obligations. This spirit stifles the religious instincts of the soul, refuses to think of the future, lives only for the body and for the present moment. Guiot says, it "is like a vast Dead Sea in which no living beings are to be found." — "None to Hold."

Then came the natural reaction from over-trading. A panic followed, with years of unprecedented stagnation. Everywhere the supposed wealthy men of the churches were swept off their property, and these heavy embarrassments fell upon the shoulders

of those who seemed utterly unable to bear them. It is one of the real, modern miracles of Christianity that so few of these noble edifices have been sacrificed. Thousands of shrewd and diligent merchants utterly failed; they sacrificed all their property, and then could not pay their debts. But of all these embarrassed and heavily-burdened churches, you can count upon the fingers of one hand those that have been lost, and sold for their mortgages. In some instances in New England, the story of the personal sacrifices made to save them is more pathetic and romantic than any tale of fiction. In one of our small country towns, where was a busy population all engaged upon one form of industry and apparently very prosperous, an elegant building was erected and its cost supposed to be provided for. But suddenly the one form of business in the town ceased, and the subscribers to the cost of the edifice were left even without the means of personal support. They were scattered to the four winds. The miracle in vision of the resurrection of the dry bones was no more marvelous than the salvation of that church. Its history would be a not unprofitable addition to an apocrypha of the New Testament. Limited meals, deprivation of comforts, scouring the fields for berries in summer, appeals so tender that hearts at a distance were touched, entered into the long story of "lost which was found, and dead which was alive again." The debt was paid, and there was both joy in earth and heaven over the event.

All over New England, and particularly in this vicinity, these serious and oppressive debts had been incurred. The church had spread rapidly. Every little handful of Methodist people, at any distance from a denominational church, built a house of worship and called for a pastor, however burdensome the cost. During the last ten years the work of paying these obligations has been going on. These small churches, whose members, when forming a portion of larger bodies, could contribute freely for general benevolences, have found every possibility challenged to support their local churches and sin where there was no commandment, and that its members were too austere and joyless. It may be that there can be no logical answer set up to the claim for the harmlessness of the amusements and social customs in which we differ from the fathers. Grant all this, and the core of things has not been touched. The vital question has not been approached. To inquire whether a gay, fashionable life with its belongings must of necessity be sinful, is to miss the point entirely.

Let us see if we can put it right. A few things, we suppose, will be unchallenged: 1. Jesus Christ has potentially wrought out a redemption for our race; 2. He has committed His work to His Church for its final accomplishment; 3. While manners, customs, society and governments are to be purified and perfected, this will only be the result of the work of grace on the spiritual nature of men; 4. The first, and principal, and continual business of the church, is by the Holy Ghost to impress the consciences of men and convert them.

Now, the question is not whether, viewed in themselves, cards, dancing, theatres, rich and fashionable attire, and a generally luxurious living, are sinless; but whether the work committed to the church can allow the waste of time and the appalling weakening of spirituality which these do and must bring? Is not here the greater danger and the worst apostasy? Is not our church drifting towards formality and worldliness? To be a Christian is to be Christ-like. It does not mean self-gratification, but self-sacrifice. It does not stop put on or defend worldliness or frivolity, but claims for itself to be "not of this world." It flings with desire, not for watering places, and silks and diamonds and equipage, or for theatres and balls, but with an unquenchable zeal to arouse the slumbering consciences of men and bring them to Christ. To lie at ease on the bank of a beautiful river, in the shade, is all right in itself, if wife or child is drowning in it before your very eyes, ease or quiet would be unspeakable cowardice and stupendous crime. Would to God, every member of the Methodist Church would hear us just this once for their own soul's sake!

The old truth has not been annulled. The stream of life still flows, and the Judgment day is a reality. Heaven or hell are the awful alternatives of being. Sons and daughters, husbands and wives, friends and neighbors, are "dead in trespasses and sins." We are set to save them. This is one — nay, because of its magnitude the only — business of life. Then ease is cowardice, quiet is brutal indifference, and worldliness a giant vice.

It souls are lost under our indifference, God has declared He will require them at our hands. Watchmen of the Lord! Office-bearers of the church! Ye men and women under solemn vows to Christ! Let there be a solemn searching of hearts and scrutiny of the Church. To your closets and altars, to cry to God until the Holy Ghost shall fall, to consume worldliness and set the membership through all our borders afame with zeal for souls!

All must be thankful to the Doctor for his very careful and exhaustive studies of the statistical problem, and we hope his labors will only stimulate

still more needful inquiries. The Church of Christ — using the term in its most catholic sense — must be demonstrable by the facts of history and the figures of the statistician. In a vigorous, growing world, the development of which is so largely a growth of ideas, the church, with the truth which it holds, must be a chief power and cannot be hid. If the facts did not show a continually increasing spread of Christianity, it would seem to be an unanswerable proof of its failure to meet the needs of the growing race.

But the devout student must look quite beyond these facts and figures. The real power of the church is not in its numbers. The real growth of Christianity cannot be computed by the mathematician. Culture, social refinements, "civil permanence, are vastly desirable, but must be the product of the purity of the people. Hence the church counts as a force just so far as its members are pure and aggressive in the spirit of Christ. Christianity has not lost its power to teach, so much as at times it has failed to retain and develop its spirituality. Its lapses into formality have been too painful and evident to be denied. Here must always lie the great danger. The student who would know the power of the church must be to the supremacy of either; so both parties are represented on the affirmative side of the un-American and un-Christian discriminating legislation which has just passed the Senate. The old caste arguments of slavery times were revamped and loudly proclaimed during the preliminary debate, having a very familiar but a very disagreeable sound. We fear the bill may pass; also, the House of Representatives, and not find the obstacle in the Executive Mansion that it did under President Hayes. It is not an act of legislation of which this country has any occasion to be, or will be, proud hereafter, and will not long disgrace our statutes. Righteousness will conquer in the end.

And what of to-day? Is there as intense devotion to Christ and the church as have marked other periods? It may be true that other times can be charged with narrowness and bigotry. It will not pay to waste words in refuting the accusation that the church declared sin where there was no commandment, and that its members were too austere and joyless. It may be that there can be no logical answer set up to the claim for the harmlessness of the amusements and social customs in which we differ from the fathers. Grant all this, and the core of things has not been touched. The vital question has not been approached. To inquire whether a gay, fashionable life with its belongings must of necessity be sinful, is to miss the point entirely.

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Editorial Items.

Large sums of money are being subscribed in New York city and Philadelphia, and committees appointed to receive and assist in finding homes and opportunities for earning their living, for the thousands of Russian Jews now finding refuge in this country from the terrible persecutions experienced in their native land. On the other side of our continent, at the same time, a State is in arms to keep out a quiet, diligent and docile people who are seeking opportunities to labor in the most serviceable forms of industry. The very emigrants whose coming by tens of thousands from the European continent have made them the sharp competitors of our native-born laborers, and who would have greatly lowered the average of wages were it not for the still unabating demand both for skilled and unskilled labor, are the loudest in their clamor against the Orientals. Their voice is potent simply because they have votes in their hands; and the demands of the politicians of the Pacific coast are enforced by the narrow majority now existing between the two great national parties. The loss of a State might be fatal to the supremacy of either; so both parties are represented on the affirmative side of the un-American and un-Christian discriminating legislation which has just passed the Senate. The old caste arguments of slavery times were revamped and loudly proclaimed during the preliminary debate, having a very familiar but a very disagreeable sound. We fear the bill may pass; also, the House of Representatives, and not

find the obstacle in the Executive Mansion that it did under President Hayes.

— The present attitude of Russia and America seems to some intelligent European observers as foreboding an early and serious war. Russia will not lose her grasp upon the Asiatic empire by her late struggle with that power, while Austria looks in that direction as an inevitable extension of her government. But war means treasure and credit, as well as men, and modern wars are so exhausting to nations, that governments are, happily, more disposed now to count the cost before plunging into.

— We have an American, as well as an English, "Salvation Army." The former seems to be rather an "infantry" than a cavalry corps, like the latter. Indeed, its name is significantly different. It is styled the "Christian Army." Its headquarters is Chicago, and it has a *bureau fiducie* for its general — Bishop Samuel Fellowes, of the Reformed Episcopal Church. They have "salvation meetings" every night, and seek the worst parts of the city for open-air services. They rely, however, less upon brass bands and parades, and more upon singing and a clear proclamation of the truth in the vernacular of the people, than the British army. We wish them a successful campaign.

— The committee of the Associated Charities write: "We take pleasure in announcing that our last bulletin, asking a subscription for a young girl with a withered arm, resulted in obtaining for her the opportunity she desired. Again we ask the attention of the charitable public: Employment is needed for a man who is just recovering from a felon in his hand, and is unable to return to heavy work. He can bring good recommendation for the past twelve years. He is a stalwart man, and would be an excellent night watchman, in which he has had experience, or would do other inside service. Apply to Room 51, Charity Building, between and two, or by postal card."

— We learn from the *Daily Spy* of Worcester, as we go to press, of the death of Mr. Edward J. Gill, who was in that city as a cleric. He is the son of Rev. J. Gill, and has reached the age of nineteen. His illness was short. He was an excellent young man, much esteemed, and his sudden death avails much sorrow. He was buried from his home of his father in South Framingham on last Monday. The bereaved family have hearty sympathy of a wide circle of friends.

— The first regular meeting of the College Alumni was held on last Saturday at Clarendon Hall. Mrs. Bashford, the president, made an excellent opening address upon the practical objects of the association, and Miss Leila Whitney, of Vassar College, read a suggestive paper upon "Physical Training." A lively discussion followed. The new Association promises to be both a live and useful organization.

— We have received a copy of the second report of the Christian Orphanage — a "full work" in India. It is an independent institution, sustained by voluntary charity, in answer to prayer and gifts. It is a stalwart man, and would be an excellent night watchman, in which he has had experience, or would do other inside service. Apply to Room 51, Charity Building, between and two, or by postal card.

— The *United States Senate* has passed the liquor commission bill. It provides for a committee of seven "to inquire into the mode of dealing with the evils growing out of the liquor traffic." It is to have eighteen months for its work. Should proper men be appointed, or a considerable proportion of the committee be in earnest and intelligent in their investigation, their report may be of service in the great reform. The statistics collected, at least, will be authentic and reliable.

— Mr. Faxon, of Quincy, enjoys the hearty congratulations of the temperance men of the State in the wonderful revolution which he has secured in his town. By his persistent, faithful, irre sistible earnestness, he has secured a large temperance majority against license in Quincy. We will be sure to see that his victory is not a fruitless one. His success is both a parable and a pledge for the instruction and inspiration of other temperance workers in apparently hopeless fields.

— The *Wyoming Literary Monthly*, which we have referred to here before, has been transformed into a magazine, entitled *Literature*, to be published monthly in Buffalo by C. A. Wenborne. It is intended to be a magazine for educational institutions, and shows considerable skill in its editorial management. It has a good list of contributors. Bryant, Coper, and Lamb fill a large space in the March issue; \$2 a year.

— The *Art Amateur*, for March, has seven supplemental designs for plaques and embroidery. Its frontispiece is a "German Lady of the 16th Century." The editorials are "Etching Club Exhibition," "Rejected but not Dejected," and "Etchings in L'Art." All the art departments are well filled. Mortuary Marks, esq., New York, is publisher.

— Funk & Wagnalls, of New York, publish, in a neat, plain, and attractive style, a "Handbook of the Christian Orphanage — a 'full work' in India." It is an independent institution, sustained by voluntary charity. It is a good pamphlet, and will be sold at a great bargain. Any church contemplating purchasing an organ, will find it to their advantage to correspond with Mr. Johnson at once, for it will immediately be disposed of.

— We have enjoyed a short call from Dr. J. W. Waugh, of the India mission. He and Mrs. Waugh have been availing themselves of the reading of his Bible lessons as with his sermon. It was a familiar Psalm he read. There was every opportunity to multiply trite comments upon the different verses; but Mr. Spurgeon uttered not one superfluous word. His comments were fresh, pertinent, condensed, eminently spiritual and tender. The great audience melted under them; so that this portion of the morning's worship was equally effective with the discourse that followed. As we look over the stout octavo which bears his name, just published in this country by Funk & Wagnalls of New York, entitled, "The Treasury of David," we can readily understand the secret of his power. He has a clear, forcible, and forcible style, with a decided and forcible manner of delivery. His language is forcible and forcible, and his thoughts are fresh and presented in a very forcible and forcible style, and most of them are practical and wholesome.

— The *Princeton Review* presents, as usual, in a severely plain but attractive form of publication, a list of substantial papers for its March issue. President Sturtevant considers the question of the "Private Ownership of Land," which he discusses with great clearness and force. Dr. Theo. Hunt of Princeton, has a paper upon "Moral Egotism." President Porter has a weighty paper upon the "Copies of Faith." Dr. B. Eaton, LL. D., discusses civil service in a review of the "Pendleton Bill." G. B. Morris, Ph. D., of the University of Michigan, has a good philosophical paper; and Principal Dawson, of Montreal, closes with a paper upon "Evolution in Education."

— Rev. J. R. Berry, pastor of the M. E. Church of Minneapolis, Minn., has arranged a fine excursion to California from Portland and Boston and back. The whole expense will be \$176.66. For five dollars more, on the return, several days can be spent in the vicinity of St. Paul and Minneapolis. The excursion starts May 8, and the tickets are good until September. For particulars write to Rev. Mr. Berry, Box 119, Minneapolis.

the matter and report, a very strong argument, Christian law of marriage that have ensued, the proper action. The Report forms a very tract for the times, and

guide of Russia and Austria intelligent European observer has an early and serious lose her grasp upon the Turkish empire with that power, while direction as an inevitable government. But war credit, as well as men, are so exhausting to nations, are, happily, more disastrous than the British army, the cost before plunging

american, as well as an Englishman. The former seems than a cavalry corps, its name is significant, and it is the "Christian" Chicago, and it is a shop for its general—sustains its early promise as to scholarship and practical usefulness.

—Dr. Bevan, of New York, gives as his reasons for returning to London, that it is not so exhausting as that of New York, and what is very remarkable, because ministers in this country are excluded by the prevailing sentiment of the community from participating in public affairs. This seems astonishing, our ministers are those leaders in all social reforms, outspoken upon the ethics of political questions, and are generally recognized as the educators and public exponents of the people in all subjects affecting the health, happiness and morals of the community. If Dr. Bevan did not meddle with such questions, it was his own fault or misfortune, not from any American sentiment or written law of society.

—We took up Mrs. Wood's volume upon England and the Orient, just published, to glance through it, and found it quite difficult to skip any of the pages. Accompanying her husband, Rev. J. A. Wood, and Mr. and Mrs. Iskip and McDonald, in the evangelistic tour around the world, Mrs. Wood describes the incidents of the voyage and visit to England, the interesting services held here, the trip to the East, her observations in India among our mission stations, her visit to Palestine, tour over Europe, and the voyage from Calcutta to Australia, and over the Pacific to San Francisco. The record is short, chiefly personal incidents, the results of her own sight-seeing, with lively descriptions of the religious services held in every part of the extended tour. It was a most interesting and not unprofitable missionary journey, and the story of it readily holds the attention of the reader. The volume is neatly published and sold for \$1.25.

—Rev. Albert Gould sends to the New England Historical Society an interesting volume, the "Sunday Service of the Methodist of the United States of America, with other Occasional Services," prepared by John Wesley, and printed in Upper Moorfields, London, in 1785. It contains the revised English Common Prayer and Psalms, with ordination and sacramental services, a collection of hymns and the General Minutes. He introduces it with the remark, "I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England. And though in the main it was compiled more than two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree." He then refers to the change he has introduced into it, and signs his preface at Bristol, Sept. 9, 1784. The volume is a valuable gift to the Society. There are others of similar interest coming in. Soon the Society's library will present rare attractions to the curious or studious examiner.

—We have heard, from many sources, of a remarkable sermon upon holiness preached by Rev. S. H. Platt, of the New York East Conference, at Milford camp-meeting, in 1865. It presented the higher work of grace in a more philosophical form than is usually heard from the pulpit. It was eminently suggestive, even where some of its positions were questioned. The sermon was highly scattered as a tract at the time over the country. It has now been greatly enlarged and revised, making a 16mo volume of 298 pages, under the title of "Christian Holiness." In its present form it will be read with interest, and cannot be studied without profit. It is not so much "milk for babes" as it is "meat for strong men." It is easy to criticize some of its points. It does not present the doctrine of entire sanctification after the Wesleyan mode, or in the familiar terms to which we have been accustomed, and would not be so good a treatise for an ardent disciple seeking for the higher graces of the Holy Spirit as Mr. Wesley's "Plain Account," but its full development of the relation of physical to spiritual purity cannot be read without great practical benefit. Its pages are full of stirring motives to seek a holy heart and life.

—We read with regret the announcement, through the State Department, of the death of Rev. Henry H. Warren, United States Minister to Liberia. No particulars of his sickness are given. He died for his present honorable position, given him in the nomination of Pres. Grant, only last November, and reached Monrovia on the 28th of December. He was most cordially welcomed there by the citizens. He was born a slave in Maryland in 1815. His parents escaped to the North, he was educated in several of our schools and academies, suffering at times bitterly from the wicked spirit of caste in the community. He studied theology with Dr. Beman, and became afterwards the pastor of the Shiloh Presbyterian Church, New York. He was greatly respected in that city by all classes, and was a man of more than average ability. He was a fine public speaker, quick-witted and able in argument. His death, just when a sphere of much usefulness was opening before him, is a providential mystery.

—An excellent (although the audience was limited) anti-polygamy meeting was held in Tremont Temple, on Monday. It had not been adequately advertised, but was really an enthusiastic gathering. Bishop Foster presided, and substantial and eloquent speeches were made by Dr. Hovey, President Bishop of the Massachusetts Senate, President Capen of Tufts's College, and Bishop Fadlock. Energetic resolutions were unanimously passed.

—The Evangelical Association took the place of the Preachers' Meeting in Wesleyan Hall on Monday. The Catholic question was discussed, especially the best mode of addressing a Roman Catholic population. Dr. Butler made an admirable speech upon the success of evangelical missions among the Roman Catholic population of Mexico.

—BOSTON CITY MISSION. The annual meeting of the Boston City Mission C. E. Society, was held in the Committee Room, Wesleyan Building, Monday, March 6, Mr. S. G. Lane presiding. The treasurer's report showed a balance in hand of \$117.30, with several bills yet to be paid for rent and other expenses of the Swedish mission. The condition of the work among

the Swedes in this city was considered, and further assistance was called for from the churches.

—The following were chosen by ballot the officers of the Society: Isaac B. Mills, president; vice-presidents, the presiding elders of the Boston, North Boston and Lynn districts, Mr. S. G. Lane, Cambridgeport, S. B. Slade, Chelsea, Silas Pierce, Boston, Mrs. Elizabeth Coburn; secretary, Rev. S. L. Gracey; treasurer, Mr. Richard Beeching; auditor, B. P. Lane; executive committee, Rev. L. R. Thayer, D. D., W. F. Malia, D. D., Rev. Wm. R. Clark, D. D., Rev. L. B. Bates, Hon. Jacob Sleeper, Messrs. S. G. Lane, Isaac B. Mills, Willard S. Allen, C. E. Mills, M. D. Reports were made from the churches of money raised for the support of the Swedish mission, and the ladies in the churches were requested to continue their efforts to raise what is yet necessary to carry the mission up to the date of our next annual Conference.

The Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston, Grace Church.—The pastor, Rev. J. R. Day, exchanges, March 19, with Rev. J. A. M. Chapman, D. D., of New York. Dr. Chapman will be warmly welcomed by his many Boston friends.

—East Boston, Meridian St. and Bethel. The forty-fourth annual supper of the Meridian St. M. E. Church and Bethel occurred on Thursday evening, March 9. More than three hundred ladies and gentlemen occupied seats at the tables. When all had shared in the temporal blessings, the pastor, Rev. L. B. Bates, gave an address of welcome. Vocal and instrumental music followed, with addresses by Bishop Foster, Revs. S. L. Gracey and N. B. Jones, and reading by Miss Myra L. Bates. During Bishop Foster's address, he heartily endorsed the work of the pastor and of the church in their special efforts for those who do business on the sea. The occasion was an unqualified success.

—South Boston, Broadway.—Rev. M. Hulbert, of Burlington, Vt., delivered the annual missionary sermon last Sunday afternoon.

—Harrison Square.—Rev. J. W. Boshford gave his very interesting lecture upon the "Women of the Bible," Feb. 28. A large congregation warmly welcomed their former pastor. The last quarterly conference highly complimented Rev. Dr. Thayer, March 5, over \$200 was quickly raised for current expenses. Best of all, sinners are being converted.

—Winthrop.—The funeral services of Rev. John S. Day, who died, March 1, at his home in Winthrop, were held in the Methodist Church in that place the following Friday at 2 p. m., in the presence of a large congregation. Dr.

Crowell, the presiding elder of Lynn district, had charge of the services. Revs. S. L. Gracey and W. Wilkins took part in the exercises. Dr. Mallalieu made the principal address, referring to his life-long acquaintance with the deceased, and the fidelity with which he had always endeavored to discharge the duties of his ministry extending over a period of more than thirty years. He was followed by Rev. L. P. Frost, who thought there was more occasion than was questioned. The sermon was highly scattered as a tract at the time over the country. It has now been greatly enlarged and revised, making a 16mo volume of 298 pages, under the title of "Christian Holiness." In its present form it will be read with interest, and cannot be studied without profit. It is not so much "milk for babes" as it is "meat for strong men." It is easy to criticize some of its points. It does not present the doctrine of entire sanctification after the Wesleyan mode, or in the familiar terms to which we have been accustomed, and would not be so good a treatise for an ardent disciple seeking for the higher graces of the Holy Spirit as Mr. Wesley's "Plain Account," but its full development of the relation of physical to spiritual purity cannot be read without great practical benefit. Its pages are full of stirring motives to seek a holy heart and life.

—Salem, Lafayette Street.—An excellent religious interest prevails. Twelve seekers were at the altar a short time since. The pastor will need recruiting for the few remaining weeks of the Conference year, which, it is confidently hoped, will restore wasted energy.

—Essex.—Many tokens of affection were presented to Mrs. Rev. W. Wilkins by loving parishioners at the recent celebration of her birthday.

—Bay View.—March 5, two were received in the congregation and 114 in the Sunday-school. This is the largest Sunday-school attendance in their history. Fifty-one communicants came to the altar. Four were received by letter, two from probation, and four upon probation. The finances are in excellent condition. During the past eight months \$4,000 has been expended in improvements of the church and parsonage. They now enjoy one of the most beautiful audience-rooms and entertainment freedom from debt.

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—Ware.—The old stone step, 6 feet 10 inches long, by 5 feet 9 inches wide, which was first placed before the old church on "Ragged Hill" in 1823, has been recently placed before the present church edifice. Religious services first began at "Ragged Hill" in 1798.

—West Warren.—The fourth quarterly conference passed highly complimentary resolutions concerning the retiring presiding elder, Dr. Elia. During the past five years 99 have been received upon probation, 88 have been baptized, and 76 received in full membership; \$11,500 has been raised in the society, excepting about \$1,000. The society has been self-supporting from the start, and is now flourishing finely under the efficient ministry of Rev. J. S. Barrows. A quiet, sweet and deep revival is now in progress.

—The Y. M. C. A. of Augusta, is raising funds to employ a secretary, who is to give his entire time to the work in the city. Most of the necessary money has already been subscribed.

—Rivertown.—The Conference year about closing has been a prosperous one. Through the faithful, untiring efforts of the pastor, Rev. I. H. Mesler, the church debt, which for a long period has been a heavy burden upon this

little society, has been entirely canceled, and the parsonage is once more free from the \$800 mortgage which has been resting upon it for some years. The whole amount has been raised by subscription during this Conference year.

—W.

—Marlboro.—A reunion of former pastors and members of the M. E. society was held in this church, on Wednesday, March 1. The pastor, Rev. W. J. Pomfret, was president of the day. Addressers were made by Revs. W. W. Colburn, B. P. Lane; executive committee, Rev. L. R. Thayer, D. D., W. F. Malia, D. D., Rev. Wm. R. Clark, D. D., Rev. L. B. Bates, Hon. Jacob Sleeper, Messrs. S. G. Lane, Isaac B. Mills, Willard S. Allen, C. E. Mills, M. D. Reports were made from the churches of money raised for the support of the Swedish mission, and the ladies in the churches were requested to continue their efforts to raise what is yet necessary to carry the mission up to the date of our next annual Conference.

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—The Swedes in this city was considered, and further assistance was called for from the churches.

—The following were chosen by ballot the officers of the Society: Isaac B. Mills, president; vice-presidents, the presiding elders of the Boston, North Boston and Lynn districts, Mr. S. G. Lane, Cambridgeport, S. B. Slade, Chelsea, Silas Pierce, Boston, Mrs. Elizabeth Coburn; secretary, Rev. S. L. Gracey; treasurer, Mr. Richard Beeching; auditor, B. P. Lane; executive committee, Rev. L. R. Thayer, D. D., W. F. Malia, D. D., Rev. Wm. R. Clark, D. D., Rev. L. B. Bates, Hon. Jacob Sleeper, Messrs. S. G. Lane, Isaac B. Mills, Willard S. Allen, C. E. Mills, M. D. Reports were made from the churches of money raised for the support of the Swedish mission, and the ladies in the churches were requested to continue their efforts to raise what is yet necessary to carry the mission up to the date of our next annual Conference.

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The Family.

THE FRIEND FOR EVERY DAY.

"Touched with the feeling of our infirmities."

Today is not like yesterday,
For even the sun has lost and fair,
A mere shadow of the birds,
And now the smiles and scented air;
And with the pleasures of the past;
For a long time changes not,
A heart that will have none,
But even in the present gloom
I hear the sweetest of a name;
Christ is a Friend for every day;
And evermore the same.

There are for us the stress and strain
Of those engaged in eager fight,
The baffled searching quest of those
Who seek the secret of life,
The weary helplessness
Of little children's hearts and hands,
And then the opposing hosts of foes
Gathered in mighty bands;
But who would bring it all the way;
Our hearts may wholly rest in Him,
Our Friend of every day.

Your life is passed in active scenes,
Much people round about you throng;

So many duties claim your thought;

You wish the days were long;

And the great work you have to do
Is not that you have strength to bear.

And, too, you had the misadventures

About Him everywhere;

He is beside you in your toil,

And He will come when day is dim,

And take you into quietness.

A little while with Him.

And you are lonely — the swift stream

Of human interests flowing by

Has you in its soft current,

And is to cheer a sigh.

The friends you loved and trusted most

Have hurt you with the keenest pain;

But Jesus loves you. Always He

Will true and kind remain.

Do not you find friends for Him, too?

Has not He known your loneliness?

Tell Him your sorrow and your need,

And learn how He will bless.

And you are poor, and life is hard,

And daily toil, and want, and care,

And forced denial of yourself,

With you everywhere.

He is at your side,

And the hunger, weariness, and need

That tried Him in His stay on earth

Make Him a Friend indeed.

Be happy in His sympathy,

And meekly take what He shall give;

His presence is a peace of

The home in which you live.

And you are tempted — so was He.

And you are weeping o'er a grave;

And you are filled with joyousness;

And you need One to save —

And for us all — O happy we!

There is a Friend who understands,

Who is full of love to us,

Who guides us with His hands.

So let us fearlessly pass on.

It bright or darksome be the way,

Since there is One who cares for us,

Our Friend of every day.

MARIANNE FARNHAM, in *Christian World*.

WORTHEY BROOK SKETCHES.

BY REV. B. F. TEFT, LL. D.

FOURTEENTH PAPER.

Senator Blaine, in his eloquent speech in the senate chamber, on the occasion of the presentation of the statue of Governor King, first governor of Maine, pronounces a fitting though brilliant eulogy on the artist, who saw the image of the man in the rough marble and brought it forth. The Senator says: "In this list of great men great from devoted service to their States, William King is fitted to rank with the greatest. And it is in this spirit that Maine offers his statue to the national gallery. In the rotunda of her own capitol she cherishes a faithful portrait of him, painted by a contemporary artist of rare merit. No one could pass it without being arrested by the striking features, the intellectual strength, the energetic expression, which rendered him as marked for manly beauty as for elevated character. The same characteristics have been reproduced in marble with admirable skill by one who, if the dead could speak, would have been chosen by Mr. King for the task; a sculptor born in his own State, developed originally by laborious self-culture under adverse circumstances, and advanced and refined in his great art by years of patient study amid the best models of all the ages, and under the best of living masters."

We have no desire to make extravagant claims for our little country parish. We cannot assert that the great sculptor, Simmons, here so warmly eulogized, was either born or married within its limits. But one of his own blood resides here. Mrs. Nehemiah Strout is a cousin to the great artist; her honor is also in part our honor; we cannot feel indifferent to anything reflecting upon her happiness; and we need not conceal the fact that, in other years, the scene of these sketches was often visited by him whom the most brilliant member of the senate delighted to cover with a portion of his own glory.

In the olden time, however, this circuit covered a much wider territory than it does to-day. Going no farther back than the days of Joshua Soule, it extended eastward into Durham, including the very spot where Miss Annie Louise Cary was born and educated, till her higher musical career was begun, when she went abroad to study under the great masters. As the circuit now stands, we do not claim her; and her name is mentioned, that the distant reader may get an idea of the sort of intellectual air we breathe in this vicinity. We can see over into Durham from the highest of our hills.

If this celebrated *prima donna* must be relinquished, since the contraction of our circuit lines, there is another musical artist, whose renown is certainly our own. We refer to that distinguished professor of music, Willard Woodbury Davis, so well known in Boston, and whose fame as a great teacher now covers the six New England States. Professor Davis was born and reared here within the present limits of our little parish. His relatives still reside among us; and we all look out upon the honors everywhere conferred upon him with a sort of pride but quiet satisfaction. He shows that his musical soul is inspired by the same atmosphere that swells the bosom of Miss Cary.

Among the foremost of the individual characters to which these passing paragraphs are devoted, there is no one more worthy of a record than Professor

Gilbert M. Dunn, who, at an early period of his life, graduated from Asbury University, Indiana, and at about the same time with Senators Harlan and Voorhees, who were educated at the same prosperous institution. After his graduation, Professor Dunn took charge of the Female Seminary at Centerville, Indiana, where he acquired a splendid reputation as a teacher and governor, and where, in consequence of his severe labors, he met his death. He was the fourth son of Hon. William Dunn, and cousin to that Professor Nathaniel Dunn whom we have before mentioned as our solitary poet. We count him among the most worthy representatives of this Worthley parish. If teaching is an art, he certainly has the right to be named on the same page with Simmons and with Cary; for there is no skill, no success, aspired to in this profession, not attained by this gentleman; and when he died, though among new friends, the honors conferred and the eulogiums pronounced were abundant proof of his having reached the highest place as a teacher, prompted by reason and inspired by art.

So far as oratory is concerned, perhaps we can point to no representative of Worthley who deserves to be mentioned among the masters of this science. Some very excellent speakers, certainly, have gone out from here, or have been connected with the parish by way of marriage; and if so, their names have been given in connection with other subjects. We need not repeat them. But Worthley has surely listened to some oratory, if it has not originated produced it.

In our small parish meeting-house, the voice of Bishop McKendree has been listened to by our elder population. Bishop Roberts, too, has preached the Gospel from its simple pulpit. Here, also, Bishop Soule has uttered his great sentences. Nor is the little church here the sole recipient of this honor. There is a small common dwelling-house in this neighborhood in which the eloquence of all these great men has been listened to repeatedly. It stands on the main road running north and south through the neighborhood. It is a low-posted, steep-roofed, square-rigged, old-fashioned building but recently remodeled and finished off anew by its present occupant, James Dunn, esq., whose wife, formerly Miss Deborah Strout, is granddaughter of the man owing it in the olden time. Vast and towering old elms guard the front of this ancient edifice; and all the surroundings have the aspect of other years. But the most interesting portion of these premises is the old-fashioned kitchen. It is a mammoth room. Here, in the days before the erection of the church edifice, when the house was owned and occupied by Mrs. Dunn's grandfather, Mr. Nehemiah Strout, long deceased, an audience once gathered to listen to a sermon from that apostle of early Methodism, Rev. Jesse Lee, of blessed memory, who must be looked to as the founder of the church in this country circuit.

Subsequent to this first sermon by Jesse Lee, this old-fashioned kitchen was the ordinary preaching-place of the early itinerants; and here, within its now ancient walls, have echoed and re-echoed the voices of the ablest speakers of the church. This old room, too, was the scene of the first great revival. Here, under the preaching of these apostolic men, the founders of our parish society were converted. The circuit itself, in fact, took its origin, and has marked for manly beauty as for elevated character. The same characteristics have been reproduced in marble with admirable skill by one who, if the dead could speak, would have been chosen by Mr. King for the task; a sculptor born in his own State, developed originally by laborious self-culture under adverse circumstances, and advanced and refined in his great art by years of patient study amid the best models of all the ages, and under the best of living masters."

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absurdity of the Calvinistic system is so enforced, that every eye sees it. The preacher here proceeds to the better doctrine. He shows how every sinner may be saved. He offers the opportunity of heaven to every one who will consent to rise up and enter in. The old cloud — the eternal dread hanging over every soul — lifts from the people. The sunlight breaks through; and the audience is exhorted to stand up, to seize the prize of eternal life, and enter at once upon everlasting joy. The preacher cries out in his most passionate tones: "Repentance toward God — toward our Lord Jesus Christ — these are the talismanic words! Here's the key that opens heaven to every one of you! Rise up all of you! Take the key of salvation I offer you! Open with me the door of glory and take your places among the blest!"

No words can picture the effect of these heart-felt but simple words. The people, roused to a degree never known by them before, actually rise up and stand upon their feet. Some are weeping; others have a feeling too profound for tears; all exult in the glorious message of a possible salvation so full and free. One man reaches out his hand as if he would take the proffered instrument. Another cries: "Glory to God! I have got the key; heaven is opened to my soul; I have entered in!" And so the show goes round. The great preacher invites them all to kneel with him and pray for the immediate conversion of every soul; the result of an hour's struggle is, that enough profess salvation to form a class. And right here, in this small meeting in a country kitchen, we come to the birth-place of Methodism within the boundaries of this narrow but once broader parish of Worthley Brook. The class becomes in time a circuit; and out of this circuit springs the great and good men, with all those marrying into its leading families, whose lives and labors are here sketched. The first link in the golden chain was this first sermon, preached in the kitchen of Mr. Strout, by that wonderful missionary of Methodism, Rev. Jesse Lee. How wonderful the fruit of one genuine life faithfully devoted to the work of preaching the Gospel of the Son of God on earth!

It is easy to say, as has been said and written, that Mr. Lee mentions no such preaching, or any preaching at all, at Worthley. Be it so; for that proves nothing. Dr. Franklin wrote the story of his life, but nowhere states that his mother ever nursed him, or that he himself was ever known to sneeze. Negative testimony, in such a case, is no testimony, as every reader must very clearly see. But the fact is proved beyond a question. Not only is the tradition still current here, in all its freshness, but the writer of these lines derived the statement of it from the original Nehemiah Strout who heard the great sermon, and who was the first of those converted here under the preaching of Jesse Lee. Rev. William F. Farrington, also, who was born in the parish, confirmed me in my personal recollection of what I state. In going from Portland to Monmouth, this parish would be, in those times, directly in his path, and near the half-way point. The reader will see how natural it would be for the great man to stop here and preach on his journeys north; and no one can fail to notice the value of those casual discourses of a faithful minister, which, in our day, have blossomed out into all the bloom and beauty, through births, marriages and a perpetuated gospel, now crowning the hill-tops of this delightful little parish of Worthley Brook.

He sees here the scene of the first discourse. There, before that little window, stands a table. On it lies a Bible. Sitting in a common, old-fashioned kitchen chair, the great missionary is looked to with awe by the assembled crowd, who have come in to hear an exposition of that novelty in religion, everywhere spoken against, and known by the name of Methodism. The name was given to it by its enemies. But Jesse Lee is about to make it, in that audience at least, honorable and even glorious. He rises before the little window, from behind the table, and reads his hymn. The people manage to sing it by the help of the great preacher. The Scriptures are read; and such a reading! It seems to those listening that God himself is talking to them. Then comes the prayer; and if we have an aged reader, who ever heard Jesse Lee in one of those pulpit supplications, he will be able to relate his memory how Heaven's goodness and compassion are agonized after on this occasion. Every attribute of God is appealed to for mercy; and it begins to seem that God himself is talking to them.

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Farm and Garden.

DOES FARMING IN MAINE PAY?

George Luce, of New Vineyard, has in his possession three hundred high-bred merino sheep, yielding over two thousand pounds of choicest wool last spring. Hon. H. Williamson, of Stark, has a flock of four hundred and twenty sheep, mostly merinos. These are specimens of sheep culture in Somerset and Franklin Counties.

A farmer in Wayne, about sixteen years ago, planted apple seeds. From the planting he raised an orchard of one thousand trees, which were carefully grafted and cared for. A few months ago he sold the orchard, covering about three acres, for \$5,000.

It was in the Kennebec and Lewiston Journal last fall, that a farmer in Manchester sold the produce of his orchard for four thousand dollars, the purchaser doing the work of harvesting, in advance, for 1902.

1 Mormon converts and along during the last year.

missionary secretaries Home Missionary, elected secretary of Congregational Union, to S. Brown.

parent has been chosen board of trustees in the church, to which Dr. is lately been called.

S. Cutting, for many years a preacher and educator, died in Brooklyn, at the age of 93.

Physiology teaches us that the human heart is a valvular organ, about the size of the closed fist; that it is enclosed in a sac or pericardium, and is placed obliquely in the thorax between the lungs, occupying a space about four inches in width. It measures about five inches in length, three and a half in width, and weighs in the adult male from ten to twelve ounces, and in the female from eight to ten.

The average number of beats per minute is seventy. There are also two sounds of the heart, called the first and second. The whole time of a heart pulsation may be divided into four quarters, the first sound occupying the first two, the second sound the third, and an interval of silence the fourth.

To carry out our investigation a step further, we find that the multiplicity of beats amounts to 4,200 per hour, 100,800 per day, 36,792,000 in a year, and at the rate of 100,000 a day, 100,000,000 per year. The whole time of a heart pulsation may be divided into four quarters, the first sound occupying the first two, the second sound the third, and an interval of silence the fourth.

The intimate relation of the American missionaries to any possible regeneration of the Turkish empire in general, is manifest, and has been acknowledged by many English statesmen.

All their work is done by a system, educational and social, which contributes to lift up the whole civil status.

Decrees establishing religious toleration were secured by the influence of missionaries after the Crimean war, and after the war of 1877.

There are 12,000 pupils in the Protestant schools and colleges.

Constantinople thousands of girls are now taught where formerly their education could not have been even mentioned without disgrace.

Especially appropriate to the Easter service is a remembrance of the relation of Gospel civilization to the welfare of woman. It is the Protestant missionaries who brought education to woman in Syria and churches in the east. The London Quarterly for Jan. 1879, says: "We doubt whether the Americans are doing anything in Turkey so sure, sooner or later, to change the whole condition of society, as what they are doing in the education of women." Nearly one-half the 9,000 pupils in Beirut are girls! This is the resurrection power of a pure Christianity.

So in Constantinople thousands of girls are now taught where formerly their education could not have been even mentioned without disgrace.

It is, therefore, surprising that such a complicated power as that should be affected by the common daily events of life, such as sleeping, eating, walking, and resting? Yet such is the fact.

During sleep it declines in frequency; after eating, or while exercising, it is quickened.

Examined from morning to evening, it becomes slower by degrees.

Lying down, the pulse is slower; and in a sitting posture more frequent; and still more so when standing.

A diminution of atmospheric pressure is found to increase the beats of the heart. Thus, Dr. Franklin, whose natural pulse is only 60, found that after six hours' sleep on the summit of Mont Blanc (thus excluding the effects of muscular effort), his pulse was 120 per minute; on reaching in the descent the so-called "Corridor," it was 106; and at the Grand Muller it was 88; and at Chamounix it was 56. But for all these natural complications which so modify and at times seriously interfere with its life, work, nature, though momentarily resting, yet has continued to repair her own waste without any interruption or recognized suspense.

A BLESSED REUNION.

In the early history of Maine Wesleyan Seminary, in the year 1826 or 1827, four young ladies commenced their school life together at this institution.

It was during the principality of Zena Caldwell, whose promise of eminent usefulness blighted by an early death

which has more and more admitted such influence within the last twenty-five years.

"The change in India, the advancement of society there," says Dr. Wangh, of our mission, "in the last twenty years, within my observation, is marvelous." We can hardly afford to the abolition of horrid rites and customs—the darkest features of Hinduism. The Suttee fires, Infanticides, Juggernaut immolations, human sacrifices in the temples; such were the scenes of a few decades ago. It is mission work and mission influence which have abolished them. "With all the good that England has done for India," said Lord Lawrence, "missionaries have done more good than all other means combined." Notwithstanding the increase of government schools, missionaries are, on the whole," said Sir William Temple, "the best teachers." So effective, indeed, is their Gospel teaching, that now nine-tenths of the Christian workers in India are natives. See the Report of the Woman's Society, and the January Manual (pp. 29, 33), for some hopeful results of work among women there. "The progress of mission labor through India," said a speaker at the annual meeting of the Wesleyan Missionary Society, "is the track of a river through a desert and everything lives whithersoever the river cometh."

The reviving invigorating force of Christianity is just entering China, but it was missionary influence which secured the liberal treaties of 1858 opening up the country. Now the North China Herald says of China: "If we were to compare the state of things in 1860 with that in 1880, the contrast would be as marked as that shown by England in a period covering the last seventy-five years."

Witness the eagerness for a Christian education in Mr. Ahok's contribution of a building for our college at Foochow, and the group of forty-five pupils who at once present themselves and pay the stipulated rates. While the school is illustrated afresh for us in Dr. Macaulay's admirable article in the January Manual.

There was nothing demonstrative in his life; he was quite reserved and modest; he had no taste for the display of wealth, but prided more highly the favor of God and the approval of a good conscience. His daily walk was so upright, and his deportment so correct, that all who knew him declared that "he was a good man." He was most ardently attached to his family, and labored for their welfare. He never left his home in the morning to go to his work without first going to the bedside of his children and kissing them, and, if they were awake, bidding them good-by. While his health is a loss to the church, it is an untold loss to the deeply

attached to him.

There was nothing that he could not do for his wife, and many years and

more he did for her.

He had a remarkable mind for one of his class, and was forward with his beloved mother for the last few days, it being her wish that, as she passed away, the older should stand on one side of the bed and the younger on the other side. Here they knelt as the mother's form became cold at the same spot.

The sons, who have often come from the West, have been both with their beloved mother for the last few days, it being her wish that, as she passed away, the older should stand on one side of the bed and the younger on the other side. Here they knelt as the mother's form became cold at the same spot.

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THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, March 7.

The damage by freshets in the South and West grows daily more appalling. Vast tracts of country are inundated, and urgent calls are made upon the government to save the destitute from starvation.

Rev. Henry Ward Beecher had an attack of vertigo while speaking in Chicago last night, and was unable to proceed with his lecture.

The village of Prince Frederick, the county seat of Calvert County, Maryland, was almost entirely destroyed by fire on Friday last.

The U. S. Supreme Court, yesterday, in the test sugar case rendered a decision adverse to the Treasury department. The court holds that the dutiable quality of sugars is to be determined by their actual color graded by the duties' standard and not by the saccharine strength as ascertained by chemical tests.

The Chinese Immigration bill was further discussed in the Senate yesterday. The Ingalls bankrupt bill, giving United States district courts, in their equity jurisdiction, cognizance of bankruptcy matters, was reported from the Judiciary committee. The House passed the Consular and Diplomatic Appropriation bill. An attempt to repeal the law which imposes a fine or penalty on farmers and producers of leaf tobacco who may sell the same to consumers, was defeated by a vote of 113 to 91.

Wednesday, March 8.

Italy and Germany have recognized Prince Milan as king of Servia.

The vacant associate-justiceship on the Supreme bench has been tendered to Senator Edmunds of Vermont and declined by that gentleman.

During January and February 12,555 emigrants left Hamburg, North Germany, for the United States.

A bill was introduced in the British House of Lords yesterday excluding atheists from both houses of Parliament, and received its first reading.

Mr. Dawes spoke in the Senate yesterday in opposition to the Chinese Immigration bill, and Mr. Edmunds in its favor. Mr. Frye introduced a bill for the relief of American shipping. Mr. Sherman reported a bill from the Finance committee in favor of refunding the \$10 silver certificates. In the House the Agricultural Appropriation bill was discussed. A bill appropriating \$20,000 for the erection of a statue of Chief Justice Marshall in Washington was passed.

Thursday, March 9.

Sidney Dillon has been re-elected president of the Union Pacific Railroad.

Government rations in large quantities are being sent to the sufferers by the freshets in the South and West.

Seven new cardinals are to be created at the approaching Papal Consistory in Rome.

The bimetal meeting at the Mansion House, London, yesterday, was attended by about 1,200 people. Resolutions in favor of the free coinage of silver and the objects of the Paris conference were adopted.

The family of the late Prof. Kun-Hua passed through Cheyenne, Wyoming, yesterday. An infant child, fourteen months of age, died at the depot.

Yesterday's session of the Senate was devoted principally to the Chinese Immigration bill. In the House amendments to the proposed new rules for the government of that body were submitted and laid over. Mr. Harris bill for the construction of vessels of war for the navy was submitted and referred to the committee of the whole.

Friday, March 10.

The Fourth National Bank, of New York city, has lost \$70,000, by the dishonesty of one of its clerks.

Jesse James, the Kansas outlaw, was mortally wounded by a sheriff's party on Tuesday, and a comrade killed. Seven of the sheriff's party were killed and three wounded.

A man has been arrested for an attempt to extort \$25,000 from Harvey D. Parker of the Parker House of this city, by threatening to burn his hotel, to kill him or to maim him for life.

The Herzegovinian insurgents have been defeated again, the Austrians having captured Ubi.

Mr. Charles Adams, United States minister to Bolivia, complains that his official despatches, and even his private letters, are opened without authority by the Chilian authorities.

The Senate concluded the debate on the Chinese bill yesterday and voted it by a vote of 25 to 15. Mr. Farley's amendment forbidding the naturalization of Chinamen was adopted by a vote of 25 to 22. The bill for the appointment of a commission to consider the alcoholic liquor traffic was further debated.

Mr. Dawes introduced a bill for the allotment of lands in severality to the Indians residing upon the Umatilla reservation in Oregon. The House discussed at length, and finally passed, the Agricultural Appropriation bill. A bill was reported from the committee on Territories for the admission into the Union of the State of Washington.

Saturday, March 11.

Sir Charles Wyville Thomson, LL. D., F. R. S., the eminent English scientist, is dead, at the age of 32.

Rev. Henry Highland Garnet, U. S. Minister to Liberia, died at Monrovia, Feb. 13.

New reports come of the bursting of levees on the Mississippi river, with great consequent damage and suffering.

MacLean, who attempted to assassinate Queen Victoria, was arraigned in London yesterday, and remanded for trial on a charge of high treason.

By the bursting of the main steam-pipe on the steamer Sidney near Ripley Landing, West Virginia, yesterday morning, four persons were killed and eight badly injured.

The Senate yesterday passed the bill providing for the apportionment of a commission to consider the alcoholic liquor traffic, to consist of seven members, and to report to Congress within eighteen months. A resolution was adopted authorizing the Secretary of War to use government vessels on the Mississippi river in the distribution of supplies to the sufferers by the recent floods. The House was occupied in considering bills on the private calendar, several being passed. An evening session was held for the consideration of pension bills. Both branches adjourned until Monday.

Monday, March 13.

The Tunisian insurgents have proclaimed their leader, Ali Kalfa, Bey of Tunis.

The French Senate has rejected M. Simon's amendment to the Compulsory Education bill requiring schoolmasters to teach man's duty toward God and the country.

Sergeant Mason, who attempted to shoot Guitaneau, has been dishonorably discharged from the army, and sentenced to eight years in the Albany (N. Y.) penitentiary.

In some places the Mississippi River is said to be fifty miles wide. There is promise, however, of a good cotton crop.

Lord George F. Montague, third Secretary of the British Legation at Washington, died suddenly on Sunday of diphtheria.

Among new advertisements our readers will notice one from Messrs. John H. Gray, Sons & Co. We always feel a satisfaction in commanding this house to the confidence of our friends. At their spacious rooms may be found all shades and qualities of carpetings and rugs from the best manufacturers of this country and Europe. Some of the higher grades of goods are elegant in design, and in the blending of colors. The most critical taste can be satisfied, and all purchasers may feel assured that they are getting the best goods for a fair compensation.

Our lady friends will be interested in an announcement made by Lewando's Pure Dyers, New York, in our issue of this week. This establishment has the patronage of thousands of the ladies of Boston and vicinity, and may be relied upon as prompt, reliable and efficient. Those sending goods from a distance may rest assured of the fullest satisfaction in their dealings.

Young, middle-aged, or old men, suffering from nervous debility or kindred afflictions, should address, with two stamps, for large treatise, WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

Wheat Bitters are not an intoxicant or another name for whisky, but are a perfect blood, brain and nerve food.

Cragn & Co., Philadelphia, send our readers a cook book free. Send them your address.

Richer in bone and fat-producing materials than all others are Malt Bitters.

Vegetine will cleanse Scrofula from the system. Try it.

A natural healthful bloom for the cheeks, and softness of the hands is attained by the use of Pearl's White Glycerine. P. W. G. N. Y.

There is untold suffering among the fair sex, which Wheat Bitters will relieve, and turn weakness into strength.

Buy direct of the manufacturer, thus saving the intermediate profits, is the very sensible advice given by the Messrs. Dobson in their attractive advertisement in this week's paper. Their elegant salerooms are filled with the choicest and freshest patterns, which they offer at much less than the usual price at retail. Pleasure is seen in showing their stock, and all their goods are warranted as of best quality.

Ask druggist for "Rough on Rats." It clears ears, nose, bed-bugs, roaches, vermin, flies, ants, insects, &c., per box.

CATARACT OF THE BLADDER.

Stinging, smarting, irritation of the urinary tracts, which has fastened itself upon their systems? Why? Because of the cause, ENFEMLLED BLOOD. The Letters of MENDELSSOHN (2 vols., each \$1.50); MOZART (2 vols., each \$1.50) — let us to the inner life of the great masters.

THE LIVES OF BEETHOVEN, (\$2.00), of CHOPIN, (\$1.50), of HANDEL (2 vols.), of HANDEL (2 vols.), of ROSSINI (\$1.75), of SCHUMANN (\$1.50), of VON WEBER (2 vols., each \$1.50), and of MENDELSSOHN (\$1.50), are standard, exceedingly well written and very readable books.

HISTORY OF MUSIC, (\$1.50), of the great masters, (\$1.50), of UCHIDA'S HISTORY OF MUSIC (4 vols.), a fine entertainment. Urino's BIOGRAPHICAL SKETCHES OF EMINENT COMPOSERS (\$1.75), includes the history of some hundreds of notabilities.

In Guilmette's VOCAL PHILOSOPHY (\$2.50) DAVID'S VOICE AS A MUSICAL INSTRUMENT, (\$1.00), and the Teacher's ART OF SINGING (6 vols.), have most direction for the care and training of the voice.

OLIVER DITSON & CO., 51 Washington St., Boston.

Established 1834.

BRAIN AND NERVE.

Wells' Health Renewer, greatest remedy on earth for impotence, leanness, debility, etc., \$1. at druggists. Prepaid by express, \$1.25; for \$5. E. S. WELLS, Jersey City, N. J.

ALFRED M. E. CHURCH.—The dedication of this church will occur on Sunday, March 19, at 3 p. m., Bishop R. S. Foster, LL. D., will preach the sermon. Rev. W. F. Warren, D. D., President of Union College, will preside at the service.

NEW HAMPSHIRE CONFERENCE.—Brethren, I must know before Friday, March 23, who, on the records of our Society, are not connected with us. Who, on the same date, are coming? The names of all "supplies" who are coming? Any special requests as to entertainment.

Lawrence, Mass., March 13. E. C. BASS.

NEW ENGLAND SOUTHERN CONFERENCE.—The Committee of Examination will meet the several classes of candidates at Broadway, M. E. Church, Providence, April 4, 1882, at 9 a. m., except the local preacher candidates for Elder's orders, who will meet their Committee on Wednesday evening, April 5.

Order—M. J. TALBOT, Secy.

Acknowledgments.

On the evening of Jan. 9, 1882, a large number of friends gathered at the parsonage in South Paris, and gave us a severe "pounding." When the company of friends left, they left a sum of \$27. On Monday evening, Feb. 27, a like gathering assembled at the church in Norway, and left a barrel of flour, \$10 in money, and other articles which amounted to \$20. We have received, during the year, very many interesting letters from friends of the poor, and we wish to highly express our thanks to our many friends for their numerous gifts. That God may bless the people of South Paris and Norway, is the prayer of

E. W. SIMONS, L. K. SIMONS.

The surprise and donation party at the parsonage, on Monday evening, Feb. 20, so successfully carried out by friends in Sandwich, was still another expression of their good will and kindly feeling; and we would like to acknowledge the kind of that evening, together with preceding favors hitherto unacknowledged.

SILAS SPROWLS, H. C. SPROWLS.

GRATEFUL—COMFORTING.

EPPS' COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, we have been enabled to produce a well selected Cocoa, with a delicately flavored, dry-entire digestion, no appetite or strength, followed by a fullness of the system, and a perfect and immediate use of the body's strength." EPPS' COCOA, "the delicious invigorant." "Leave of invitation said to be as good for SANFORD'S GINGER, as for any other." Sold everywhere. Weeks & Potter, Boston.

147

TRUE SEEDS.

Send for our Elegant

GARDENER'S GUIDE,

And Illustrated Seed & Plant Catalogue

PARKER & GANNETT,

BOSTON AND SPRINGFIELD.

188

TREES, VINES,

ROSES, etc., all kinds, including most desirable novelties, of superior quality at lowest prices. Send for catalogue.

W. C. SWANSON & CO., Brighton, Mass.

189

CHILLED SWIVEL PLOWS,

Warranted the best in the market for green sward or old ground. SEEDS OF ALL KINDS.

WHITTEMORE BROS., 50 and 52 South Market Street, Boston.

188 COW.

FOR SALE.

Church Organ, 2 manuals, 40 stops, 2 octaves of pedals, excellent tone, elaborate case, 15 by 10 feet, and 20 high, all in good condition. Will be sold at a bargain. Inquire of E. H. JOHNSON, Lynn, Mass.

190

LADIES, ONLY

Elegant Fringed Table Napkins; 1 yard long, 100 yards; 5 pence.

IMPERIAL SOUP; 1/2 lb. a day; "Pansy" and a host of other writers. Agents wanted.

MISCELLANY PUBLISHING CO., Boston, Mass.

190

GARFIELD AND FAMILY

Rich, dark appearance of India Proof Steel

Engraving, size, 23x32, GRENADIER

Regimental Souvenir; 1/2 lb. a day; "Pansy" and a host of other writers. Agents wanted.

JAS. H. EARLE, Boston and Chicago.

190

FOR SALE.

Church Organ, 2 manuals, 40 stops, 2 octaves of

pedals, excellent tone, elaborate case, 15 by 10 feet,

and 20 high, all in good condition.

Will be sold at a bargain. Inquire of E. H. JOHNSON, Lynn, Mass.

190

FOR SALE.

Also for STOCKBROKER MANUFACTURE.

BOWKER FERTILIZER CO.

BOSTON & NEW YORK

190

FOR SALE.

A small church or organ society desiring to purchase a good second-hand pipe organ, rosewood case, double manual, 16 stops and foot pedals, at a low figure, can learn of such a chance by addressing immediately.

"CHURCH ORGAN," care of ZION'S HERALD, Boston, Mass.

A good cabinet organ containing eight or ten stops would be taken in part payment, if desired.

190

FOR SALE.

A small church or organ society desiring to purchase a good second-hand pipe organ, rosewood

case, double manual, 16 stops and foot peda

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